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THE

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[No. 10.

SERMON FROM MATTHEW VI. 9.

BY REV. CHAUNCEY GILES.

“Our Father.”

I HAVE limited my text to these words, because they fully embrace the subject I wish to consider; which is, “the Lord as our Father.”

The Lord is the only perfect Man. All human attributes and relations have their origin, and can only be found in their fullness and infinite perfection, in him. In created men, they are comparatively few in number, imperfect in form, and limited on all sides by weakness, impurity, disorder, and evil. In the Lord, all human qualities are divine. All the good affections that warm and animate human hearts, and all the forms they assume in the human understanding, — all conjugal, parental, domestic, social, philanthropic affections and thoughts, — have their origin in the Lord, flow from him, and, in their highest and purest exhibition in us, are only imperfect and finite copies of the infinite perfections of the original.

When the Lord is called “our Father,” then the words imply all that the *human* relations signify, and infinitely more. It is not in any abstract, figurative, or metaphysical sense that

they are used, but in the highest, the fullest, and most specific form possible. Give to the paternal relation all the qualities and perfections that it is possible for the human mind to conceive, and the Lord is all that, and infinitely more.

The only true standard for any affection or truth is the form, order, and perfection in which it exists in the Lord. But we necessarily gain our first knowledge of every affection as it exists among men; and we are too apt to take the earthly form for our standard, and, in our estimation, bring the Lord down to it, instead of endeavoring to exalt our conceptions as far as possible towards the Lord. Thus "we make the Lord altogether such an one as ourselves," or we deny to him any human qualities, and, by so doing, place him beyond the conception of any finite mind, in every form and degree. The true course is, first, to accept the truth, that all human qualities exist in the Lord, and then to exalt our conceptions of the form and mode of their existence to the fullest extent of our powers. Let us, then, in accordance with these principles, endeavor to learn in what respects and to what extent, as far as our conceptions will permit us, the Lord is our Father.

That the Lord is our Creator, and thus, in an eminent and peculiar sense, our Father, we all acknowledge; though this acknowledgment is so much a matter of words and forms, that it does not often seem to extend beyond the expression. Because the Lord does not appear naturally in creation, but works by means and instrumentalities, he does not seem to our dull perceptions to work so really as the instruments he works with. We see the instrument, but not the hand that wields it; and mistake the appearance for the reality, and think the means more important than the creative wisdom and power that wields them: we regard them as more real and efficient than He who alone does the work. But we ought to look entirely beyond the instrumentalities, and acknowledge the Lord as the cause of all causes, the creative life of all living beings, the former of all forms, the essence of all existence, and, in the truest, the highest, and only absolute sense, the Father of men.

But his right to the name of "Father" does not rest upon the act of creation alone. He possesses, in an eminent degree,

all the paternal affections in their absolute perfection ; and he exercises them towards us, his children, with unremitting fidelity. He did not merely create us, and then cast us from his hand as the mechanic does the machine, with no further thought or regard for us, leaving us to shift for ourselves : but the same power that created us is still employed in our preservation, protection, and sustenance ; and, if we could state all those qualities which ought to be found in a perfect father, we should find them all in the Lord.

One of the first and most essential qualities of the paternal character is that affection which leads to making suitable provisions for the sustenance, protection, and care of infancy. We are the most dependent and helpless then, and life is beset with more dangers than at any other period of our existence. If we are neglected then, all after-care is of no avail. If we are not protected from the dangers which threaten us on all sides, and our wants supplied by others, our life must cease. It is true, the more immediate and personal provision and care of infancy devolve, by the ordination of nature, upon the mother ; but he would not deserve the name of “ father ” who did not do all in his power to provide the means more remote, but not less essential, to the existence and well-being of his child.

Now, it must be apparent to the most superficial observer, that the Lord has made the most careful provision for the wants of his children during this tender period of their existence. He has implanted, in the mind of the infant, instincts which lead it to perform all the activities proper to its state, before reason or any intellectual faculty is developed. He has supplied it with sustenance exactly adapted to its wants ; and, if he has not immediately and directly supplied it with clothing and the more external protection adapted to its wants, he has done it none the less efficiently, and in a much more varied form. Does the natural father labor to build the house, to procure food and clothing, and the various necessities of life ? Does the mother prepare, apply, minister, and watch ? Are they both led by parental affection to do these things ? Is it their delight to “ lay down their own lives ” to minister to the wants of their children ? Is the mother’s love, with sleep-

less vigilance, for ever brooding over the cradle of infancy, watching against every danger, providing every comfort, and, in all possible ways, ministering to the wants of her child? Whence comes this affection in the parent's heart? Does it originate there? No: it is only a derivative form of our heavenly Father's love for his children; it is his love for us. It is the mode which Infinite Wisdom has devised for our care and sustenance; and if the infant, as it lies in sweet but helpless innocence upon its mother's breast, could trace every emotion of the parental heart to its source, it would be found in the exhaustless fountain of all love,—in the love of the Lord for us. Parental love is his love; parental tenderness is his tenderness; and every form which it assumes in the father's or mother's heart—whether of energy to do, foresight to provide, diligence to execute, care to protect, patience to suffer, or the most vigilant and gentle affection to minister in countless and ever-recurring ways—is our Father's love, finited, modified, and specifically adapted to the necessities of our infancy: so that, long before we know that we have an earthly father, had we the power, we might look beyond all earthly parentage, and in the fullest, highest, noblest sense, with the lisping lips of infancy, call the Lord “our Father;” for he has provided for us, when we had no power, in any sense, to provide for ourselves. The moment we are born, we are cast into the lap of love; we are surrounded with an atmosphere of affection; we are protected by its sleepless vigilance; we are bathed in its quickening life. The care we receive does not proceed from a sense of duty; it does not depend upon acquired knowledge; it is not derived from reason, and directed to its end by it; nor is it forced by the fear of penalties. It is independent of all these. It flows from parental love. It is an instinct, a perception, which flows spontaneously to its end, without thought, without reason, without the coercion of duty or fear, without any special intention. The parental affections are borne along, in the currents of the divine order, to their specific ends; and thus, with no subtraction or modification of its significance, we may all lift our hearts to the Lord, and cry, “Our Father!”

But it is not in infancy alone that we are the objects of parental care and love. The affections excited by our helplessness and innocence extend to others more specifically adapted to our state as we grow up. They are the same in principle; but they assume new forms as our wants require. Paternal affection especially assumes a more positive form, and is directed to more immediate and specific ends; but, if we take the most common modes in which parental love manifests itself, we shall find that the Lord is still more our Father in every sense.

Love for his children leads the father to labor diligently to supply them with food and clothing; but all that the earthly parent does, or can do, is almost nothing compared with what our heavenly Father is doing. He created and fitted up the material universe to be a home for the infancy and childhood of his children, and this earth to be the distinct abode of one family of them. And what a beautiful and glorious home it is! how richly provided with every thing necessary for our comfort and happiness! He warms and lights it with the sun by day, and the moon and stars by night; curtains it with clouds of purple and crimson, and fills it at all times with ever-varying beauty. Every thing in it is adjusted with the nicest and most loving care to all our wants; as light to the eye, air to the ear, the forms of all things to our touch, attraction to our strength, the pressure and motions of the air to the form and nature of every muscle and organ, so that we can move in freedom. "Who," do you ask, "has done, is doing, all these things?" It is our Father. "For whom does he thus wonderfully, unceasingly, and lovingly act?" For you, and for me, and all his children. The wisest, the most powerful and devoted earthly parent can only select materials from this exhaustless treasury, and adapt them to some specific uses; and he can only do that little with the strength and intelligence our heavenly Father has given him.

But the Lord not only provides us with a home: he supplies us with food and clothing. How rich, how various, how nourishing, how delicious it is! As you pass through our markets and fairs, you find the greatest abundance and variety of

fruits and vegetables and grains. Who made them, and for what end? Our Father made them for his children. The apple, the pear, the peach, the berry and grapes, the corn and wheat, and every vegetable that grows above or within the ground, is a message of his love to us. It is the form which it assumes in coming down to us. It was expressly designed and adapted to our wants. The farmer and the gardener are only his instrumentalities. No father ever manifested his love for his child by procuring food for him, or by presenting him with the richest delicacies of fruit, in a manner so direct and personal as our heavenly Father declares his love in their creation. You may go through the whole earth, and count every thing in every zone on the earth, in the air and sea, that is pleasant to the taste, and wholesome and good for the life; and there is not one that is not the free gift of our Father to his children. Is he not, then, our Father?

The earthly parent supplies his children with garments to adorn and protect them; but who made the wool, the silk, the flax, and the cotton, and made them for this very purpose? Was it not the Lord? and is he not, then, our Father? The earthly parent supplies fuel of coal or wood to make the home of his children warm and light in cold and darkness; but his agency is only the slightest instrumentality. Who made the coal? Who, with wonderful and loving providence, laid it up in vast strata in the chambers of the earth, millions of years before man was born? Who is now continually forming from the inorganic elements, sending up from the ground, the vast forests which cover our mountains and hills and plains? It is our Father. And as we walk our well-lighted streets; as we sit in our comfortable dwellings, and enjoy the pleasant warmth and light, — we might, we ought to see, in all these provisions for our comfort and happiness, our Father's care and thought for us. They are the varied forms of his paternal love, the evidences of his unremitting and tender regard for all our necessities, and the messengers by which he conveys to us his blessings.

But, when we have said all that words can express, we have said nothing: his love surpasses expression. You may call

all science to your aid, which, vast as it is, has but just begun to lisp his goodness and paternal care. Let geology rehearse the history of his works through countless years, written in the rocks; let chemistry unfold the secret mysteries of affinities, of compositions and decompositions, of material forms and their innumerable combinations, and applications to human uses; let astronomy, and philosophy, and every mechanic art, each tell its wonderful story, — and you will find, that, however various and dissimilar in themselves, they all point in one direction: they are all the varied expression of one great, eternal, omnipresent truth. They are all the records of that love which knows no change; of that wisdom which leaves no means of embodying it untried; of that tender and ever-watchful Providence which provides, directs, and pours in full streams from exhaustless fountains, into every open receptacle in his children, the blessedness which flows from his paternal love. If we regard ourselves, then, as merely material and sensual beings, there is no possible sense in which the Lord is not our Father. If we look up, by night or day, every thing we can see — sun, moon, clouds, stars — was formed by our Father for us, his children. If we look around us, every bird, animal, vegetable, and form of matter, is a present from our Father to us, his children. It is everywhere the same, within and without. Our Father made them all: he made them all for us. He proves himself in all ways to be our Father, and acknowledges us in all forms to be his children.

A wise and good parent, however, will not rest with supplying the physical wants of his children: his principal efforts will be directed to their mental and spiritual wants. In this respect, also, the Lord shows how truly he exercises a father's care over us. All the provisions which he has made for our natural uses look to an end higher than themselves: they are all designed and especially adapted to call forth our intellectual powers, and to develop within us a moral and spiritual life. For this purpose they are not given to us directly, and in a form exactly adapted to our lowest needs, as he has given protection, clothing, and food to the animal, but through our instrumentalities, that there may always be some object to call

forth our thoughts and affections. He makes all possible provision for our wants while we are helpless, and continually surrounds us with motives to help ourselves. He presents us with all his gifts in a form specially designed to call forth our activities, rather than to repress and render them useless. In this respect he shows how far his wisdom surpasses that of our earthly parents, and how much better he loves us than they do; for they often labor their whole lives that their children may not labor. They wish to remove from them all necessity for it; and thus they attempt, from some false notions of independence and ease, to annul one of the immutable laws of life. The consequence is weakness, idleness, dissipation, and in the end, too often, the most miserable want. But our heavenly Father gives us the power to act, as the capital of life, and then surrounds us with every possible incentive to action. He allures us on all sides by the most tempting rewards; and, if these will not suffice, he spurs us by wants. He places motives within and without, and rewards every action in exact proportion to its merit and extent. All our pleasures and delights are enjoyed while we are active: and they can be given in no other way; for they flow from our activities. As light and heat flow from the fire only while it burns; as music comes from the instrument only while it vibrates; as we perceive the pleasures of taste, touch, or any other sensation, only while the organs of sense are in motion: so joy only flows from the soul while the affections or the thoughts are in actual exercise. For this reason, our heavenly Father has not given us a certain fixed amount of affection and knowledge, as he has the animal, beyond which we cannot pass; but he has given us capacities for action, indefinite in variety, and immeasurable in extent. He has made our happiness to consist in the orderly exercise of these faculties. He has surrounded us with every thing nicely adjusted to these faculties, and exactly calculated to call them forth; and he brings every conceivable motive to bear upon us, to incite us to action. He stimulates us by want, excites us by curiosity, entices us by the gratification of every sense, allures us by the charms of an infinitely varied beauty, encourages us by hope, and rewards us by ever-

increasing capacities for happiness. He has placed us in the midst of civil and social relations for the very purpose of calling all our moral qualities into activity. He has not given us knowledge, but has planted in the soul a thirst for it, and spread the open volume of the universe before us, that we may quench it, and, by so doing, excite a more ardent desire to know more. To the earnest inquirer for truth, he opens gate after gate in the path of wisdom, revealing new and more glorious vistas of truth; and thus he entices us on, always with the end that we may know and love, and consequently receive and enjoy, more and more of life.

Because he gives all these intellectual and spiritual joys through our activities, he gives them none the less really and personally, however. The best help the father can give his child is that discipline and those means which will assist him to help himself. There is no independence like self-help. Thus the Lord gives us all joys in the most efficient manner, and in their fullest form. Thus, if you ask, "Whence come the elevating pleasures of knowledge, the exhilarating joys of social life, the pure delights of friendship, the deep but quiet and ever-flowing peace of home, the serene and holy peace of heavenly blessedness? whence come all delights, all joys, all peace, all blessedness, by whatever channels they may reach us?"—the answer is always and ever the same: "They come from our Father; they are his free gifts to us, his children." Is he not, then, our Father?

But again: parental affection, in its highest and best forms, not only provides and gives, calls into play our various powers, and guides them to their proper ends, but it improves and restrains, it corrects and chastens. Many a parent almost loses the title to that responsible and beautiful relation by a weak fondness, which cannot restrain and chasten. But the love of our heavenly Father for his children is purer and wiser than that. As he has surrounded us with every possible means of happiness, and adjusted all our relations to the material world, to each other, and to himself, according to an infinitely wise order, every violation of that order must be attended not only with the loss of its proper delight, but with

positive suffering ; and thus pains must for ever be in exact proportion to the extent of our departure from the laws of order, which are the laws of life. No paternal tenderness can abate one jot or tittle of the suffering ; for that tenderness would be weakness and short-sighted folly which sacrifices the eternal future to the momentary present. But, if it is according to the ordinations of Infinite Wisdom that we should suffer when we violate the order of our lives, — as it certainly is, — it is not because our heavenly Father is angry with us, and chastens us to satisfy his vengeance ; but it is to prevent us from going further astray. Suffering, in every form, is the loud and earnest call of love, that could reach us in no other way, warning us of our danger, and entreating us to return to the true path of life.

But he rests not here. He does not hold himself aloof in offended majesty, and leave his children to themselves in their wanderings, to suffer alone. He would be a most unnatural father, and ill deserving the name, who would not use every means in his power to save his erring child ; to help him in his distress, and bring him back to the path of obedience and filial duty. And herein does the Lord show that his claims to the paternal name and office are paramount to all others. In what he has done to restore his poor wandering children to the paths of righteousness and peace, he has shown in all its depth and intensity the infinite tenderness of his paternal nature. He has followed them in every step of their departure from him, used every means which Infinite Wisdom can devise to arrest them in their career of folly and madness, and pressed upon them every possible motive for their return ; and, even in their farthest remove and most stiff-necked and persistent rebellion, he has never withheld from them the little good they could receive. He has brought down his blessings to them in their lowest, most sensual form ; he has adapted them to their state ; made them palatable to their diseased tastes. He has veiled the brightness of his truth to adapt it to the weakness of their diseased vision, but always with the end of saving them from farther wretchedness, and restoring them to the blessedness of spiritual health.

And when his children had wandered so far, that neither the voice of prophet nor teacher nor inspired Word could reach them ; when they had become blind to the truth, deaf to the voice of reason or authority, leprous with disease, and were rushing madly to destruction, with no eye to pity and no hand to save,—then he came in person, took upon himself our infirmities, bore our burdens, stood between us and those infernal powers which were driving us to destruction, fought our battles for us, conquered and subdued our enemies. He bared his own innocent heart to their most deadly assaults, was tempted and tried, scourged and crucified, to redeem us from the power of the enemy, to place us upon our feet, and to prepare the way for our salvation. And he accomplished the work he undertook. He gave sight to the blind, he opened the deaf ears, he healed the leprous, he made the lame walk, he cast out devils, he raised the dead. Who, do I say, veiled the brightness of his glory in a garment of flesh ? Who, though King of kings and Lord of lords, took upon him the form of a servant, and became obedient unto death ? Who gave *himself* to ransom us from eternal ruin ? Who took upon himself our infirmities, bore our burdens, healed our diseases, gave us back our strength, broke the yoke of infernal slavery from our necks, subdued our enemies, saved us from eternal sorrow, restored us to the possibilities of eternal joys ? Who did this ? Who does it now, for you and for me, for every one who lives, and who will live ? It was our Father ; it was your Father and my Father. What tenderness, what compassion, what mercy, what infinite wisdom, what boundless love ! All these attributes are our Father's. All these affections are exercised towards us, all this deliverance was wrought for us, his children. Is he not our Father ?

This is enough ; but it is not all : he has other claims to this relation. However great his love for us, and however various and innumerable the forms in which it is manifested while we live in this world, it is as enduring as it is great and manifold. What he can do for us in the body, in the material world, does not satisfy the fulness of his love towards us. This world is but the manger in which we are born,—the cradle

of our infancy. Our home is not here. We are, by the very constitution of our nature, spiritual beings, and were made to dwell in a spiritual world. But how shall we reach it? Who will break off the chains of flesh, and lift us out of this material prison? It is thought to be an easy and simple thing to separate the soul from the body; but it is because we see only one part, in reality no part, of the work, but merely the time and occasion when the work is done. If there was no attraction from the spiritual side of our natures,—no gentle but irresistible force, that disentangles all the cords that bind us to flesh, and extracts every fibre without breaking one; acting through all the intricate labyrinths and most delicate tissues of our wonderful form, without missing or marring one, so that we shall stand complete and perfect in the human form when we are raised up,—could our resurrection be accomplished? Can a blow or a disease do this? Could our earthly parents perform for us so great a work? No: there is no merely human power that can do it. And yet it will be done for every one of us, without any possibility of failure; and our Father will do it.

Who will guide us, when we come into that world where no earthly hand can reach us, on the endless journey of an immortal life? Who will protect and support us? Who will give us food and clothing, introduce us to our friends, prepare for us a home, and guide us to it? Who will go with us every step of the way, provide for us every necessity, and give with unstinted bounty the means of every delight and joy we are capable of receiving? It is He, and He alone, who taught us to call him our Father. Is he not, then, our Father? Does he not possess and exercise towards his children all the attributes that constitute the paternal character, in their infinite perfection? He has created us. He has watched over us in infancy and childhood, through a father's care and a mother's tenderness and love. He has provided us with food, clothing, shelter, in the richest variety and abundance. He has filled the world with beauty and harmony and light for us. He has placed us in the midst of every variety of forms and relations adapted to call into exercise the facul-

ties he has given us. He has made every sense to be an inlet of delight. He rewards us for every effort, both in the pleasure it gives, and in an increased capacity to receive and to do. He has implanted within us the love of knowing; and causes the pure streams of knowledge to pass continually before us, that we may gratify the awakened desire. He guides, restrains, and chastens us, when we wander from the fold of his love. He invites us to come to him when we are weary, — to cast our burdens upon him. He sustains us, and lifts us up, when we faint and fall. He heals our diseases. He calls us back from death to life; and he prepares for us a home — an everlasting home — in heaven, and fills it with a splendor, and beauty, and magnificence, which human language cannot describe. He calls us to himself, and introduces us into it, and makes us the free recipients of all the joys we are willing, or that he can make us willing, to receive. And he does all this, and infinitely more, with a freedom, a fulness, an assiduity, a gentleness; with an unfailing and ever-watchful tenderness; with an exhaustless bounty, that surpasses all human affection, as far as heaven surpasses earth. He does it all with a love that is infinite, — that is divine. Surely, then, he is our Father in the widest and fullest sense. Let us, his children, render to him the reverence and love due to his holy name.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. III.

DEAR MIRIAM, — Among the first receivers of the Heavenly Doctrines, and one of the twelve first organized, was dear old Madam Cowell. She had lived, I believe, at Hingham: at all events, it was there that she became acquainted with Mr. and Mrs. Hill, who resided one summer there with Mr. and Mrs. Henry; and it was from them she heard of Swedenborg. She had brought up her family, — a son and four daughters, —

when one of them (Mrs. Dunn) died, and left a young brood ; and she undertook, at Dr. Dunn's urgent desire, to give up her own house, and take charge of his. This double duty — the charge of two families — was faithfully and carefully performed.

Dr. Dunn was a reserved man ; whether naturally so, or in consequence of his widowed state, I had no means of knowing, as I had heard nothing of the family till the day of our first meeting, when I was introduced to Mrs. Cowell, and her daughter Maria who lived with her : but Dr. Dunn was always kind in his manners to Mrs. Cowell's guests, and she felt always free to receive us. Her heart was deeply interested in the welfare of the society, and she was ready to promote any use in the church. Maria was a fine, intelligent girl, refined and spiritual. She needed her mother's care ; for her health was delicate ; and she died of a consumption, before her mother, who lived to the age of seventy-seven, greatly beloved and respected by us all. She had the judgment and experience so useful in regulating young and ardent minds : and many looked to her for advice ; for she was in the life of the doctrines. Her daughter (Eliza Cowell) boarded at Dorchester, and, after her mother's death, kept house there, and had the care of Dr. Dunn's child, — an innocent, inoffensive boy, subject to fits ; helpless, having no physical strength ; but quite amiable, and his mind and memory richly imbued with texts of Scripture and precepts of life.

Mrs. Davidson was another daughter, who lived at the South, and visited occasionally. Dr. Cowell, the son, was a physician, and lived at Nantucket. I had once the pleasure of meeting him at Dr. Dunn's, a short time before his death. His widow, and one daughter, Sarah, have been much among us, and were both members of the church. Mrs. Cowell — an efficient, kind, and lovable woman — died only lately ; was well known, and will be long remembered. Sarah was a good girl, and tried every way to assist her mother and support herself. She kept a school in Dorchester, where she was highly valued, till a fit of sickness broke that up.

She went to the South with her mother, and was engaged as

teacher in a private family. Knowing that she had a heart-complaint, she was aware that she might die suddenly, and had been conversing one afternoon, with the grandmother of the young people she instructed, on the subject of death, when, asking what the time was, she went into the next chamber, was heard to cough, and found dead. Her mother returned to Boston, and remained among us, always finding an object for her heart and hands. Her death, too, was sudden.

Dr. James Mann removed his family from Wrentham to Boston. He was a widower, with several daughters and a son. We very soon removed from Mrs. Prescott's little room to his house, and held our meetings there. Miss Abby Everett was a resident in his house, and gradually became a full receiver. Dr. Mann told me he had been a Deist before he met with the doctrines. He was much in earnest; but could not believe that any one could fail of believing them, if presented to his understanding. The two Mr. Worcesters, and some of the collegians (of which there was a fine set at that time), the Fosters always, Madam Cowell, Mrs. Prescott, sometimes Mrs. Minott (Mrs. Wilkins), and Eliza Cowell, met together. There were occasionally twenty. We used to meet on Thursdays. We read the Word and Swedenborg, and conversed. One day, Miss Hannah Adams came among us: it caused a delay and consultation among some. It was evidently from mere curiosity that she introduced herself. She did not come again. There was always something interesting going on, — a new member coming; a new view from the doctrines; discussion of old opinions; reception of new truths; a good deal of life among us; struggles out of the Old Church into the New; friends on the outside opposing, those within welcoming. It is very different now-a-days; at least, it seems to us all calm, and well established. Individuals may have trials, but they cannot be such as the *first settlers* have known. The world itself is in a different state: it is nearer daylight. All minds, generally speaking, are turned towards *truth*. Truth in the sciences, — even that helps; and the Word is more revered, even when not better understood. All well-disposed minds cling to it; for where can they go? They know it is the only stronghold; and

dare not let go, lest they become completely bewildered. O men of science, how I long to have you acquainted with the philosophy of Swedenborg, that it may become a stepping-stone to raise you towards his theology! All in thy blessed time, bountiful Saviour of the world, the Regenerator, Creator, and Saviour of thy poor creatures. *Father indeed.* M. G. C.

Boston, Sept. 23, 1856.

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. IV.

70. It has been several times suggested, that the train of reasoning in the foregoing numbers is too abstruse for common understandings; and, wishing to render it as simple as possible to the apprehension of every mind, I am induced to present another short number, with that purpose in view.

71. All that was said in the first number about the internal fire of the earth, and the mode of its existence (n. 16-21), may be passed over, as having no further relation to the argument than as it shows that the earth, which is a heavy and powerfully attractive body, is furnished with an immense supply of heat, as the cause of its attraction; being, in fact, almost wholly composed of air in combination with caloric, both in a state of such extreme condensation as to be heavier than ordinary rock. What we need chiefly to consider is the entire inertness of all ponderable matter composing the mineral kingdom, and the essential activity of caloric, or ether, with its various qualities already described (n. 4-15, and others); its fluidity, elasticity, motion in straight lines, &c., and more especially its attraction for all other forms of matter.

72. In order to acquire a more adequate idea of the power of this attraction, let us consider heat in its connection with steam and the steam-engine. Look at a high-pressure engine, with a piston of six feet in diameter, using steam at a pressure of

sixty atmospheres. At every stroke of the piston, a weight of more than a thousand eight hundred tons is lifted to the height of the cylinder! If the steam were more closely confined, and heated still further, no weight, and no strength of iron, could resist its power. Probably no one doubts that all this immense power of steam is derived from the fire within it. Many large manufacturing establishments are moved by the power of *cold* water, derived from its gravity; but this power is millions, and perhaps billions, of times increased by combination with heat.

73. But what is here to be particularly considered is, how the heat is made to combine with the water and with the steam. A fire is kindled in the furnace, under the boiler, and the heat enters the water through the iron. Is it forced into it by the kindled coals, or by any power operating from without? In order for any fluid to be forced by pressure against resisting force, it must needs be confined, as is the water in an hydraulic press. If this could flow away freely in any direction, no force could be exerted through it. But the fire in the furnace is unconfined: it is at full liberty to flow forth, not only through the air-passages, but through the walls of the furnace, in all directions, and escape into the universe. It is not, therefore, forced into the water and into the steam against the immense weight on the piston; it enters by force of its own attraction for the water: and the weight raised by it may give some idea of its attractive power. Again: when the cylinder is filled with steam, and a small jet of cold water is thrown into it, — as in the first invented engines, — how suddenly every thing is reversed! With what tremendous and instantaneous force the heat rushes into the cold water, carrying the steam along with it, and leaving a vacuum behind, down which the piston plunges, impelled by the weight of the superincumbent air! Here, again, it is most evident that the heat enters the water by its own attractive power; for the vacuum is equally made, whether the piston is allowed to descend and fill it, or not. These are single instances of a universal principle, — the strong attraction of caloric for other forms of matter.

74. But some, perhaps, may be inclined to doubt whether the action is mutual ; whether the heavy body is equally attracted towards the heat ; whether, in short, action and reaction in this case, as in all others, are equal. And they will say, If this be so, why do we not see repeated instances in which heavy bodies are impelled toward the fire, or toward other heated bodies ? This *argumentum ad absurdum*, which, no doubt, consciously or unconsciously influences the minds of those who doubt the truth of the doctrine, will vanish, if we show that such action actually takes place in the full degree required by the hypothesis ; or rather, if we show, that, so taking place in the small and near objects within our ordinary observation, they must of necessity remain inconspicuous. Let it be first observed, that, although caloric rushes with such violent force from a heated body to a cold one, it tends to draw them together only in the degree of its own attachment to the heated one ; and, since it is there in great excess, it is ready to fly off by its own elasticity. It has, however, *some* attachment in opposition to that elasticity ; and, to that degree, is efficient in drawing them together. Let us inquire how much this is.

75. Suppose we have a stone globe, of like density with our great globe, the earth, whose diameter is the thousandth part of a mile (five feet twenty-eight hundredths) : then, if we call the diameter of the earth eight thousand miles, it is eight million times the diameter of the small globe. It is well known that globes of equal density exert attractive power at their surfaces just in proportion to their diameters : therefore the attraction of the earth for a small particle on its surface is eight million times greater than that of the small globe for the same particle placed in contact with it. Suppose this particle were suspended in still air by an imponderable cord a hundred feet long, so as nearly to touch the small globe at one side on a level with its centre : any scientific person of your acquaintance will tell you, that it will be drawn from the perpendicular towards the small globe by the attraction of the latter, nearly, but not quite, a seven-thousandth part of an inch. Having settled this point, suppose we could discover the unknown cause of gravity, and so use it as to double the attractive

power of the little stone globe, making it equal to that of a globe of lead of like dimensions: then the suspended particle would be attracted toward it *two* seven-thousandths of an inch, instead of one. We possess no scales to measure or weigh the difference.

76. Let us now suppose that the discovered cause of gravitation were caloric, and that, by heating the stone globe to a white heat, we double the quantity of caloric which it contains (though this is not probable): a like result is obtained as before. We have a terribly hot furnace in the stone, whose doubled heat doubles its attractive power; and, after all, it attracts the particle only two seven-thousandths of an inch from the perpendicular. And this is all that is claimed for it; just as much as it *must* have, and no more, if heat is truly the cause of gravitation. We may say that the heat of the stone is powerful, in itself considered; while it is next to nothing, as it ought to be, when put in competition with the immense ocean of fire in the bowels of the earth.

77. Some may still object, that, according to this showing, the heated stone should be doubled in its own weight. Its own attractive power is doubled, it is true, both as respects the particle and the earth; but, to double its weight, you must double the heat of the earth as well as its own. The attraction of the earth for the stone, while cold, is 512 millions of millions of millions times greater than that of the stone for the earth, as may appear by cubing their diameters. The sum of both is the true weight of the cold stone. By heating it to such degree as to double its contained caloric, if earthly furnace could do it, and thus doubling its attraction, you would add (if I make the calculation rightly) less than the three million-millionth part of a grain to the stone's weight.

78. We have before treated of caloric, or ether, in its connection with solid bodies; how it is greatly condensed within them, and forms a dense sphere around them, and, as it were, possesses them entirely, and gives to each all the qualities it possesses as an aggregated unit. I think the New-Church reader will remember that we are somewhere authoritatively

informed, that ether, by its pressure, holds bodies in connection, as we have shown (n. 13, and subsequent numbers). The pressure of the air is not ordinarily felt; and yet we know that it is very great. How much greater is that of the ether has not yet been measured.

79. Is it supposed, that while heat thus enters into bodies, and forms their spheres, it loses perchance in any degree its common characteristics? As soon as a body is heated, it begins to communicate its caloric to all colder bodies; which, indeed, radiates from its surface in straight lines and in all directions, enlarging and intensifying its sphere; which emulates the great solar sphere, and exhibits essentially the same properties as when it first descended from that luminary. Hence it seems clear that its attractive force is neither lost nor impaired by condensation in other bodies.

80. In a former number, much was said (n. 45-50) to point out the precise mode of operation by which heat impels one heavy body towards another, as the earth towards the sun; and this reasoning is considered abstruse. It may all be set aside by those who do not see the force of it; for is it not enough to say, and is it not indubitable, that the immensely attractive power in the caloric, belonging to that great globe of fire, the sun, acting on the matter of which the earth is composed, will draw the earth towards the sun, if no opposing power prevent the motion? And, reciprocally, the caloric of the earth, acting in a way to draw the sun towards itself, tends in a less degree to the same result; as a man in a boat, pulling at a rope attached to the shore, draws the boat to land.

81. If the heat which fills the earth were so diffused as to be of like density with that part of the solar sphere with which it came in contact, it would rest in equilibrium, composing, in that case, a part of the sphere; its attractive power towards the body of the sun would be exactly balanced by its elasticity; or, in other words, by the power of the sun which sends it forth: but, in its present state of extreme condensation, it seeks the sun with power greatly preponderating over that of the few and feeble rays opposing its course. What was said of a vibratory motion in the ether was purely hypotheti-

cal, intended only to suggest a conceivable and possible mode by which its attraction for dead matter effects the reciprocation, causing the earth to approach itself.

82. And again: in regard to the precise mode of operation, before explained (n. 59-67), by which ether causes a body once set in motion to continue such motion with undiminished force, this may all be passed over by those to whom it seems obscure, —all, excepting so much as is designed to show that it offers no obstruction to motion; and then, if the reader has become satisfied that it is one quality of ether to move in straight lines, and that it so moves as by a kind of life-like vigor of its own, however derived, is it not plain, beyond a peradventure, that all bodies of which ether forms the sphere, and with which it has once been set in motion, will be carried onward by it continually, until obstructed by extraneous causes?

83. Various attractive fields of inquiry will suggest themselves in connection with the operations of ether, or caloric; such as the discovery of some common standard by which to determine its comparative density in all cases; the tendency of bodies to the spherical form; the circumstances attending their axillary motions; capillary and chemical attraction; combustion; the whole science of optics; and many others. The writer, admonished by the state of his health, does not contemplate the pursuit of such like inquiries, to any extent, in this state of being, but would recommend them to younger and more vigorous minds, to whose taste they are congenial, and with whose proper pursuits they would not interfere, and especially to those who have the means of tracing the sublime correspondences involved; believing that all true knowledge thus obtained cannot fail of being eminently useful, not only on the low plane of nature and the arts, but on the higher planes of spiritual life.

FIFTIETH GENERAL CONFERENCE.—CELEBRATION OF THE
CENTENARY.

[Concluded from last Number.]

ON Thursday evening, a still more numerous meeting assembled to tea in the same saloon. Friends from nearly all parts of Lancashire, and from various districts in Yorkshire, Cheshire, Lincolnshire, Staffordshire, Northamptonshire, Warwickshire, and other counties, were present on this occasion. The hall was crowded in every part. The subject was the Last Judgment. The Rev. Dr. Bayley was appointed to the chair. The order of proceeding was as follows:—

HYMN.

“Before Jehovah’s glorious throne,
Ye nations, bow; with songs adore,” &c.

PRAYER.

Subject for consideration, “The Last Judgment.”

I. “What is understood by the former heaven and the former earth which passed away.”—By Mr. J. B. KENNERLEY.

II. “Who and what manner of men those in the former heaven and in the former earth were.”—By the Rev. W. BRUCE.

ANTHEM.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” &c.

III. “That, before the Last Judgment was effected upon them, much of the communication between heaven and the world—therefore, also, between the Lord and the church—was intercepted.”—By the Rev. E. D. RENDELL.

IV. “That, after the Last Judgment, the communication was restored.”—By HENRY BATEMAN, Esq.

ANTHEM.

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.”

V. “That hence it is, that after the Last Judgment, and not sooner, revelations were made for the New Church.”—By the Rev. J. H. SMITHSON.

VI. “That the state of the world and of the church, before the Last Judgment, was as evening and night; but, after it, as morning and day.”—By the Rev. Dr. BAYLEY.

The six propositions which supplied the various speakers with subjects on which to address the assembly, were taken, as our intelligent readers will observe, from Swedenborg's work on the "Last Judgment." The speeches were intended to illustrate these propositions, and to show forth the facts and truths they involve. Without giving these speeches in detail, we can here only state, that each speaker, with a certain degree of fulness, clearness, and power, illustrated his topic, and brought it home to the conviction of those who were in some degree acquainted with the doctrines of the New Church. For it must be confessed, that on very many subjects, such as the "World of Spirits;" the "Nature of a General Judgment, and the Mode of its Execution;" the "Formation of a New Heaven and a New Earth;" and likewise the "True Nature of the Human Soul," — the new theology has not only to supply "*new wine*," or genuine intelligence, but also "*new bottles*," or true scientifics and knowledges to contain the genuine intelligence; and that, if these true scientifics and knowledges are lacking, the real intelligence on the subjects involved in these important propositions can only be seen in obscurity, however clearly they may be explained. It is true, that the Word, when understood by means of a genuine doctrine, clearly unfolds these scientifics and knowledges; but, as stated in the "Affectionate Address" by the Rev. W. Bruce, these knowledges could only be seen by the first Christian church in dimness, as "through a glass darkly," without a knowledge of the spiritual sense of the Word.

This meeting was concluded by the following hymn, which, on account of the extraordinary emotion and pathos with which it was sung by the numerous assembly, we give entire: —

"Jesus, Jehovah, Lord!
Now spread thy truth abroad
From shore to shore;
Scatter the clouds of night;
Open our mental sight;
Bless us with heavenly light
For evermore.

Stretch out thy mighty hand;
In this and every land
Evil subdue;
Satan's dominion end;
Ever thy church defend,
O Lord! our God and friend,
Gracious and true.

Thy mighty power we sing,
O thou eternal King!
By heaven adored:
Nations shall bow to thee;
Subject the world shall be
Unto thy majesty,
Jesus our Lord.

Rise, O Jerusalem !
Bring forth the diadem ;
Crown him, and sing ;
His sovereign power make known ;
Hail Him who rules alone
On heaven's eternal throne, —
Jesus thy King."

On the Friday evening, divine service was again held in the church in Peter Street, when the Rev. D. G. Goyder delivered an excellent discourse to a numerous audience from Psalm lx. 4: "Thou hast given a banner to them that feared thee, that it may be displayed because of the truth." The discourse bore an evident relation to the subject of the Centenary, in which the banner of truth is again displayed to all who have a desire to fear the Lord and to become regenerate.

On the Sunday morning, Aug. 16, a discourse was delivered in the church in Peter Street, Manchester, by the Rev. George Field, from America, minister of the Society at Detroit, Mich. The subject of this excellent discourse was founded on Ezek. xxviii. 1-8. The subject in these verses, in the literal sense, is the judgment of the Prince of Tyrus, whose people, having acquired great riches, devoted them to mere earthly ends, and were consequently condemned; but, in the spiritual sense, those are described who are rich in the knowledges of what is good and true, but who, not applying them to the proper purposes of the spiritual life, falsify those knowledges, and are consequently condemned at the period of judgment. The discourse was delivered in a most impressive manner, and evidently affected the numerous congregation. The important conclusion was, that the man of the New Church, who is, or who may be, in the possession of much knowledge respecting divine truths and spiritual things, and, in a spiritual sense, is consequently rich, is bound, if he desires to be saved, to make a good use of these spiritual riches; otherwise, at the period of judgment after death, he is liable to the severest condemnation.

On Sunday afternoon, agreeably to announcement, the Holy Supper was again administered. The attendance on this occasion was larger than on the former, there being about ninety-six present. The service was conducted by the Rev. R. Storry, Vice-President of the Conference, and the Rev. J. H. Smithson. This divine sacrament has a tendency, when any degree of regeneration exists in the spirit, to open the interiors of the mind for the reception of a greater measure of the Lord's divine love and mercy, which, in the external, manifests itself in a fuller sensation of love to the neighbor. This fact, we are certain, was felt by all present.

In the evening, the Rev. R. Storry preached from Rev. xxi. 5: "And He that sat upon the throne said, Behold, I make all things new." In this able discourse the preacher showed that the Dispen-

sation of the New Jerusalem was the fulfilment and the crown of prophecy. In proof and illustration of this, he quoted a long series of splendid predictions from nearly all the prophets, the fulfilment of which, in a general sense, could only be accomplished, as the "glory of the latter days," in the church of the New Jerusalem. The application, in the latter part of the discourse, of the Heavenly Doctrines of this church to the individual and daily character of man, was exceedingly edifying and beautiful; and all seemed deeply impressed with the practical and elevating tendency of the doctrines.

On Monday, Aug. 17, many of the friends made a visit to the Exhibition of the "Art Treasures;" and others, according to the proposed arrangements, went to Bowdon, about nine miles distant, and enjoyed a picnic in the beautiful park of the Earl of Stamford.

It is not necessary to give in this place an account of this beautiful Exhibition of the choicest treasures of art. To describe it adequately is indeed beyond our power; but those who, in future time, may read this record of the principal proceedings of the first Centenary of the Lord's New Church, may, from the numerous documents respecting it, have abundant opportunity of being instructed as to this magnificent Exhibition, which has been so great an object of attraction to the civilized world.

We now come to the third great meeting, which took place in the same Hall, on Tuesday, Aug. 18. The friends did not on this occasion meet to tea, as before; but, at seven o'clock, a considerable number had assembled in the Hall. The number, not so large as on the two former occasions, gradually increased, when the chair, by appointment, was taken by the Rev. J. H. Smithson. The meeting commenced with the hymn, "Help us to help each other, Lord," &c., and with prayer, when the Chairman announced the objects of the meeting. The subjects for consideration involved some of the essential features of the New-Church doctrines, and were as follows:—

I. "That the New Jerusalem mentioned in the Revelation is a New Dispensation of religious truth, drawn from the Word of God by one providentially enlightened for the purpose of announcing its commencement." — By the Rev. J. H. SMITHSON.

II. "That the doctrine of the New Jerusalem concerning the Lord, drawn from the Word, is, that he is to be thought of as 'God in Christ,' 'in whom dwelleth all the fulness of the Godhead bodily;' as Jehovah in an assumed and glorified Humanity; this being the only conceivable idea of the Supreme, — an idea concerning him which not only demands the acknowledgment of the Divinity in the Humanity, but also a belief in the Divinity of the Humanity itself." — By the Rev. R. STORRY.

III. "That the Word of God, being the Divine Truth itself, therefore contains an internal or spiritual sense, distinct from the sense of the letter, whereby it is holy in every syllable; which spiritual sense is the ground of its inspiration, its holiness, and its power." — By the Rev. F. MADELEY.

IV. "That the doctrines of the New Church supply a rational demonstration of the existence of spirit, and of the spiritual world, which is felt to be one of the pressing wants of the age." — By the Rev. W. WOODMAN.

V. "That all religion has relation to life, and the life of religion is to do good: nevertheless, that no one can do good of himself, but from the Lord alone." — By the Rev. Dr. BAYLEY.

The addresses, each of which occupied about half an hour in the delivery, on these several subjects, were intended to illustrate the principles and doctrines contained in the respective propositions; and we think, from the sustained attention of the audience, the effort was successful. The addresses, we understand, have been taken down, and may ere long be published in a verbatim form, as one of the records of the celebration.

We now come to the farewell *soirée* on Wednesday, Aug. 19, in the same Hall, which was tastefully decorated with beautiful pictures, flowers, and festoons for the occasion. A marble bust of the late Rev. John Clowes — a striking likeness, and exquisitely executed — was kindly presented for the occasion by Mr. Alderman Agnew. Placed on a pedestal in the centre of the platform, the venerable countenance seemed to look with satisfaction on the numerous assembly, which was larger than at any previous meeting. A greater number assembled to tea, and the Hall was more densely crowded.

The objects of the meeting were announced by Mr. S. M. Warren. These objects were, *first*, to hear a brief address, in his own (German) language, by Dr. Tafel; *secondly*, to hear a speech by Mons. Le Boys des Guays, in his own language (the French), to be afterwards translated to the audience; and, *thirdly*, to hear the Declaration of the essential principles and objects of the New Church, in its relation to all nations, peoples, and tongues, as agreed upon by the Conference, and approved of by the foreigners present, and signed by the President, Vice-President, and Secretary.

As at the first meeting, so at the last, singing in solo and part songs formed a delightful element of the social circle. The programme announced a variety of pieces from Mendelssohn, Verdi, Balfe, and Bishop; also some Scotch songs; and, finally, a parting hymn, full of the spirit of supplication and of prayer that the New Church of a pure Christianity might increase and prosper upon earth.

Mr. Broadfield, another member of the Executive Committee,

introduced Dr. Tafel to the meeting. After several rounds of applause by which he was greeted by the assembly, he addressed them by saying, that the first thing he should do was to thank all present for their very kind reception of him, and for the honor they had done him by the address presented to him at a previous meeting. He had, it is true, been for many years devoted to the cause of the Lord's New Church; but all the honor and merit of his doings, which they had so kindly acknowledged, he transferred to the Lord, to whom alone every thing in the way of goodness and praise belongs. He had especially three points on which, in few words, he would address the audience before him. The *first* was the idea of the *one true God*, as opposed to the prevailing idea of three divine Persons in the Godhead, amounting in reality to the idea of three Gods. The *second* was the idea of God's nature and attributes, which, in the theology of the New Church, are so beautifully in harmony and consistency with the highest possible conception of the rational mind. He compared the ideas of the New Church on this subject with the prevailing ideas of the Old-Church theology, in which there was no distinct view of the harmony of the divine attributes. God's justice did not harmonize with the rational idea of human justice; and all was confusion, fallacy, and inconsistency. The *third* point was the union of charity, faith, and good works, as essential to salvation, contrasted with the doctrine of salvation by faith only. The professor (Dr. Tafel) descanted for a few minutes on each of these important topics; and those who understood him were much struck with the truth and clearness of his remarks.

The address of Mons. Le Boys des Guays was as follows:—

“Dear Brethren in the Lord,—May we be permitted (M. Harlé and myself), before separating from you, to express, in a few words, our great gratitude for all the tokens of affection which we have received at your hands. We came to unite with you in celebrating the commencement of the second century of the Lord's New Church; and, as representatives of the New Jerusalem in France, it is with the greatest joy that we have found in the city of Manchester, the cradle of the New Church, brethren from the principal states of Europe and America, Sweden, Denmark, Germany, Russia, Switzerland, and the United States.

“If the other nations of the earth are not represented in this first congress of the New Church of the Lord, it must not be said on that account that the church does not exist with them: it does exist with them, without their knowing it; for it is everywhere, where man acknowledges one God, and lives a life in accordance with the precepts of the Decalogue.

It is no cause for surprise that some nations of Christendom are not represented here. If we were a sect, like all other sects, as history proves, we should in a very little time have reached our apogee, and further increase would have been impossible; but we

are of the universal church of the Lord Jesus Christ. Small in numbers as seen by the eye of man, we are, nevertheless, diffused over the whole surface of the globe; and there is no country where we have not brethren. All who live conformably to the precepts of their religion are with us, whatever may be their creed. Their faith, it is true, differs from ours; but that does not exclude them from the church universal: they merely do not clothe themselves as we do. Faith is the garment, charity is the body; and it is by charity or mutual love that man is conjoined to the Lord. It is therefore useless to try to count us: the Lord alone knows our number; for he alone looketh upon the heart.

“Besides this, if we carry our thoughts to the contemplation of the events which have occurred in the first century of the New Era, we shall recognize, that, from the year 1757, those words of the Lord began to receive their fulfilment, — ‘Behold, I make all things new.’

“America founded its liberty in the north, and is emancipating itself progressively in the south. Europe is tending to a complete emancipation, which, chiefly since 1789, is evident to all men. Asia is rousing from its immobility. Africa, hitherto so unknown, is now being explored to its very centre; and soon there will remain no corner of the globe, no little island, which has not been visited.

“And as, in the natural degree, the Lord prepares so extensively to renew the face of all things; so, if we would examine attentively the condition of men’s souls, we should perceive, that, in the spiritual degree, he prepares their hearts to receive the Heavenly Doctrines which he has manifested to the world through the medium of his servant Swedenborg, — doctrines which henceforth will lead to happiness in this terrestrial life, and will procure for us bliss in the eternal world, if we continue to the end to put them in practice.

“The destiny promised to the New Jerusalem will become each day more evident, and its development more rapid, in proportion as each individual strives to hasten forward his own regeneration. It is thus that we shall be able to advance the Lord’s reign upon the earth; and our posterity, in celebrating the commencement of the third century of the New Church, will be grateful to us for having, by our lives, contributed to its progress.

“Let us therefore, in separating, bless the Lord for having brought us together, and for having inspired us, during the period of our communion together, with mutual love, which constitutes heaven; and let us pray that he will preserve within us faith, charity, and works.”

These addresses were received with great applause; after which, when the company had been delighted with a solo by Miss Collins of London, and one by Mr. George Broadfield of Manchester, which were encored, the Rev. Dr. Bayley proceeded, after a few remarks, to read the following —

"Declaration of the Members of the New Church, assembled in Conference at Manchester, August, 1857.

"We, the Ministers and Representatives of the New Church signified by the New Jerusalem in the Revelation, assembled from various portions of Great Britain, together with brethren from different parts of the world, united with us in our meetings in the Centenary year of the New Church, do feel it our duty to declare our full and fervent conviction, that the divine Saviour of the world, the Lord Jesus Christ, is the only God of heaven and earth, and thus is the only source of every blessing for mankind. The whole Trinity is in him: his infinite love is the Father, his divine humanity is the Son, and his outflowing spirit of love, holiness, and power, is the Holy Spirit. We invite all men to worship Him whom the angels of heaven worship. Him we revere, him we adore; and him we desire, in all things and at all times, to obey.

"He has created man in his image and likeness that he may be trained on earth to become an angel of heaven. He has given to men the two grand faculties of will and understanding, that they may be taught and freely led to will all that is good, to understand all that is true, and thence to act from liberty according to rationality.

"Love is the great principle of religion, — love to God, and love to man; but, for love to develop itself in the human character, man must be free.

"The commandments of our adorable Saviour, given first by him as Jehovah in the Old Testament, and confirmed by him as the Saviour in the New, are the true path of salvation and happiness, the only lasting remedy for human sorrow. We earnestly invite all men to bring them into daily practice, and to pray to the Lord Jesus Christ alone for constant power to do so.

"The Word of God, which is holy in every syllable, is, when understood in its spiritual sense, the great light of spiritual life, the chart of true progression, but can only be understood and loved as men are freely led to open their minds to perceive its wisdom and to accept its teachings. But, as no one can become truly wise and good except in freedom, we declare it to be our firm belief, that all men should be free, to the fullest possible extent, to worship God, to publish their sentiments, and to carry into practice their conscientious convictions of duty. We invite all men, rulers and people, to give to all others, willingly, the fullest freedom to exercise their religious rights, as ordinances of Him who is all-wise and all-good.

"We declare it to be our belief, that no man can be blessed himself, except so far as he strives to impart blessings to others; and hence that a generous and brotherly recognition of the rights of others, especially of full freedom of faith and practice, is the grand law of Providence for individual regeneration, for social happiness, and for national advancement.

“We desire to press it, therefore, on the attention of all mankind, that they should serve one another in love, especially in the promotion of their dearest rights, irrespective of creed, caste, or color, in the full faith that this ordinance of Heaven can only result in good. Thus will the families of the earth become promoters of each other's improvement and happiness, and ‘the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.’ Thus will the human race truly realize ‘glory to God in the highest, and on earth peace, good-will towards men.’

“JONATHAN BAYLEY, *President*.
RICHARD STORRY, *Vice-President*.
HENRY BUTTER, *Secretary*.”

This Declaration, agreed to, as stated above, by the foreign brethren present, will go forth to the world as the unanimous voice of the Conference and of the Centennial celebrations. It is to be published in the newspapers of England; and, when translated, it will be announced in the gazettes and journals of foreign countries, especially of Germany and France. In this way it is hoped that some attention may be awakened to the important claims of the theological works of Swedenborg, in which the doctrines of the New Dispensation of Christianity are explained and promulgated to the world.

As this delightful meeting was now drawing to a close, Mr. Gunton, of London, moved a vote of thanks to the brethren of Manchester for their hospitality and kindness on this important occasion. He accompanied his motion with many warm-hearted remarks, expressive of the sentiments and feelings of all who had visited Manchester during the Conference and Centennial celebration. A hymn having been sung, the Rev. E. D. Rendell pronounced the benediction, and the assembly separated.

[On reviewing what we have written, we are not aware that we have stated any thing beyond the mere facts of the entire proceedings. We have not pretended to give an account of the spirit of mutual good-will and of that heavenly love which seemed to prevail, and which, in order to be duly appreciated, must be felt, as no words can give an adequate description of its influence. The speeches, as stated above, have been taken down, and may probably, ere long, appear in a pamphlet. — EDITOR.]

SPIRITISM.

A Lecture delivered before the Boston Society, at a Social Meeting, March 11, 1858.

BY JOHN H. WILKINS.

It is now about forty years since, in the course of the Divine Providence, the works of Emanuel Swedenborg were first brought to the attention of a few persons in this place and its vicinity, who appear to have been prepared for the reception and early profession of the doctrines which said works were designed to reveal and illustrate. From the humble and feeble beginning of twelve persons assembling together and forming themselves into a society (one-third of whom are still remaining with us), by apparently orderly developments and regular accretions, both from the world around and from a new generation springing up in the midst, the society has increased forty-fold in the forty years; and the prospect now encourages the hope, apparently well grounded, that a still more prolific increase may crown and bless the coming years.

Forty years ago, the receivers of the Heavenly Doctrines were regarded as, to say the least, a peculiar people; scarcely less so than were the Jews of old in the eyes of surrounding nations. The doctrines of the New Church were, of course, but little known, and were still less heeded; but there were certain circumstances and characteristics currently reported to attach to Swedenborg himself, and which were also supposed to attach to his followers in an equal degree, which had the effect (and perhaps naturally enough too) to place them in a category by themselves, and to separate them in a considerable degree from a common fellowship with others, on the natural plane of civil and moral as well as religious life. By forming themselves into a society for religious worship, they separated themselves voluntarily from other religious societies; and it was found practically difficult to obtain or retain such places in the community, for the discharge of civil and moral uses, as they were, by natural or acquired endowments, well qualified to fill. There was a feeling in the community, that

the receivers of the Heavenly Doctrines were different from others, without at all settling the question, in their own minds, of better or worse ; while, in relation to Swedenborg himself, it was scarcely more practicable to correct the prevalent impression, that he was a visionary lunatic, than it was to correct the erroneous impression entertained in relation to the character of his works, and of the doctrines he came to proclaim and elucidate.

Historically, the prominent interest which attached to Swedenborg personally was derived from the circumstance, that he avowedly had communication with the spiritual world, and was enabled to converse with his friends and others, who were departed to that world, face to face, as a man with men in the natural or material world. It was not therefore, perhaps, to be wondered at, that the world were ready to attribute to his followers the faculty of participating in like communication with angels and spirits ; and as "darkness covered the earth, and gross darkness the people," it might be reasonably expected that the most gross and material forms of the manifestations of that power of communicating with the spiritual world should be the ones that most forcibly struck the popular mind, and retained most tenaciously a hold upon it.

Hence it was, in those days, a common belief in the world, that the Swedenborgians, as they were called, held intercourse with their deceased friends, and that it was no uncommon practice among them to set vacant plates at tables for their entertainment. All these peculiarities it was easy to deny and disclaim, and, in their grosser forms, to demonstrate that they could not be true ; but while it was true, and acknowledged, that Swedenborg held open and frequent intercourse with spirits, and it was conceded by his readers that all men possessed the same natural capacity of having a like intercourse, it was no easy task to disabuse the public mind of the idea, that the followers of Swedenborg enjoyed and practised the same privileges which they claimed for him. The cautions and admonitions, which Swedenborg himself gives and enforces against the desire and practice of such intercourse, could not be expected to have much weight with the world, while it

was not only conceded, but insisted upon, that, from his peculiar preparation for it, he was for many years in the daily and hourly practice of it. It was only by persistent disclaimers, every one for himself, that the imputation of having such intercourse was thrown off from the church; and with what success, is hardly fully known to this day.

But what different relations exist between the New Church and the world, in relation to belief in intercourse with spirits, now and forty years ago! *Then* every reader of Swedenborg and receiver of the Heavenly Doctrines bore the imputation of having conscious intercourse with spirits; while all the rest of mankind were disposed to discredit all pretence of such communication, and held it to be impossible. But *now* nearly the reverse appears to be true: the Swedenborgians, as in duty bound, disclaim such intercourse, and the imputation of it has nearly died out of the public mind; while very many of the world appear to be in a perfect tempest and whirlwind of intercommunication with spirits. There appear to be absolutely no definable limits to their often presumptuous pretensions; and it cannot but appear strange, that the little band, who, forty years ago, were supposed to be the sole depositaries of these supernatural gifts, as they were deemed, should now be the main, if not the only, bulwark that can present a defence against the flood of deceitful appearances and empty knowledges which appear to be pouring into this world from the other. Were it not for the truths of the New Church, it would seem as if this "pride and swelling of Jordan" would render desolate the whole region of the natural mind of man, threatening to unhinge it from all faith and reliance upon the orderly operations of its own conscious faculties. Strange indeed, that, in forty years (little more than half the life of a man), the rule should become the exception, and those who were then inclined to scoff at the idea of the possibility of intercourse with spirits should now have become the most zealous in practical pretensions to its reality!

But this change of position between the world and the church, in relation to this subject, seems to me to have been fraught with much trial and danger to receivers of the Heavenly

Doctrines. That man lives a man after the death of the material body ; that, while in that body, he has a spiritual body and spiritual senses, adapted to action, use, and enjoyment in the spiritual world, as the material body and its senses are adapted to action, use, and enjoyment in the material world ; and that, when it is the good pleasure of the Lord, that, for useful purposes, the senses of the interior man should be opened, so that his spirit might come into open consociation and communication with spirits in the spiritual world, he should have intercourse with them, as with his natural or material senses he has communication with his fellows in the natural or material world, — is, most verily, a great truth brought into this world, as a practical idea, by Emanuel Swedenborg. And this would seem to be an inheritance, in all its goodly aspects, belonging legitimately to generations of the receivers of the doctrines promulgated by him. To attain a realizing conviction of such capabilities of the human soul was among the earliest results of the study of Swedenborg. By it the whole spiritual world was brought to view. Through the experience of Swedenborg, the life, occupations, modes of thinking and doing, of angels and spirits, were made known ; and the orderly opening of the internal degrees of the mind, so that we might partake of the good influences of angels and spirits who were in connection with us, was among the early hopes and aspirations inspired by the study of this experience. Whether the opening of the interior degrees of the mind would or might lead to an opening of the senses of the interior body, was not, and is not, an important or essential question. But the knowledge and certainty, that, with the most ancient men on this earth, open communication was enjoyed with angels and spirits, and that this intercourse was by degrees cut off and lost because men in this world became more and more evil, was calculated to inspire the hope and belief, that at some future period, under the providence of God, men in this world might be raised to a state that would render the restoration of that intercourse possible. It was a pleasing hope and encouraging belief, that imparted sanctity and holiness to the idea of its realizations.

And it was not regarded as an *imaginary* heaven, that when the good, who had been instructed in the doctrine of correspondences, and had in a degree become familiar with the internal sense of the Word, should come into the spiritual world, they would find themselves in paradises and gardens, with all beautiful and lovely objects surrounding them, in perfect agreement and correspondence with the internals of their own minds. So firm had faith in these great truths become, that real visions of them could hardly have added confirmation.

But it seems to have come to pass, that though the doctrines revealed by Swedenborg are as clear and as dear as ever, and the realities of the spiritual world are as cheering and as worthy of earnest aspirations as ever, yet, by the exhibition of modern spiritism, their glories appear to have become tarnished, and the sanctity, which formerly hedged them round, appears to have been broken, and trodden under foot; and it seems impossible, in a humble state of mind, to accept the phenomena developed by or through modern mediums as in any way or degree the orderly and cherished fruits of the revelations made for the New Church. How trying to patience, and how jeopardizing to faith, it is to regard them in that light!

On the supposition that a knowledge of the science of correspondences, together with a reception and acknowledgment from the heart, of the interior doctrines and truths of the Word, and a life in ultimates conforming to the commandments, constitute the orderly and true means of opening the interior senses, and bringing us into conscious association with good spirits,—as they certainly are of opening the interior degrees of the mind, and of bringing us to the reception of the influences of the interior heavens,—how painful it is to have offered to us, in lieu of the glorious anticipations the supposition involves, the crude, unqualified, and heterogeneous outpourings that come to us by and through mediums of no religious character whatever, and of no intelligence, I will not say in the science of correspondence, and in the sense of the letter of the Word, but of little or none, even in the common sciences of the natural world!

Another source of trial to the members of the New Church,

arising from the changed position of the world and the church in relation to communication with spirits, lies in the circumstance, that we and they stand on the same ultimate psychological fact. We know, and they believe, that intercourse with spirits is possible. We know that man is created so as to live in both the spiritual world and the natural at the same time. We cannot, therefore, deny their pretensions to communicating with spirits. Having admitted the possible truth of their pretensions, we are pressed to go farther, and to accept as true the things that are communicated. By this pressure, the genuine goods and truths of the New Church are assaulted and tried. The communications are often so specious, and made in language so familiar and peculiar to the New Church, that many of us are so unable, or are so little called upon, to use the ability we have to try the spirits, and bring them to the test of the "law and the testimony," that a disposition is liable to grow upon us, either to accept the professed teachings as of authority, or to give up the cultivation of the habit of studying spiritual things in the light of the doctrines of the church. Standing upon a common psychological basis with them, it becomes not only important, but necessary, that the receivers of the Heavenly Doctrines should possess their souls in patience, when they consider and discuss with others the nature and value of the consequences that flow from the occupation of a common ground. Conclusions will be deduced and pressed by the natural man, which the spiritual man cannot and must not accept. Unregenerate nature will urge as truths what the regenerate nature must eschew and reject. These trials of the spiritual man of the New Church seem to be necessarily incident to the present state of both the church and the world.

The question is, How shall receivers of the Heavenly Doctrines regard and treat the teachings and the doings of modern spiritists? I do not see how they can be justly ignored, or how their claims upon the credence of others can be put aside and gainsaid.

The circumstance of intercourse between men in this world and the other is simple, and is as old as the creation. As has

been before stated, when men were good, and the spirits good, the communication was open, and the state of communication to both parties was normal ; but as men declined in goodness, and spirits became evil, communication became less open and frequent, and the states of the parties became abnormal : and, as mankind continued to deteriorate, intercourse with spirits acquired a miraculous character, and there resulted two classes of phenomena, — one from intercourse with angels and good spirits, and the other from intercourse with devils and evil spirits ; the latter being produced by the devices of men in perverting correspondences ; which devices became known among men as magic, and by other names of kindred import.

The history of the mode and manner according to which men gradually lost the primitive privilege of intercourse with the angels of heaven is not known, except by what may be learned from the correspondences preserved in the early chapters of Genesis ; but, on the early pages of veritable history, we have very notable instances of communication from the Lord by the medium of angels, and from evil spirits by means of the abuse of correspondences. In order to redeem the Israelites from bondage in Egypt, God commanded Moses to work signs and wonders in the sight of Pharaoh. These miracles wrought by Moses were divine miracles, full of goodness and truth, orderly wrought for purposes of redeeming from evil ; but, when Moses wrought a miracle before Pharaoh, the magicians and wise men of Egypt did apparently the same thing by the abuse and perversion of correspondences. These were diabolical miracles ; and they were wrought for the confirmation of evil. They served as an apology to Pharaoh for refusing the demands of Moses to let the children of Israel go. They became the occasion of hardening his heart ; that is, of making his will obstinate : and it was not till Moses had wrought by divine power what the magicians could not perform by their arts, that a reluctant consent to let Israel depart was wrung from the Egyptian king. This consent was hastily repented of ; and his career, with that of his hosts, miserably terminated at the bottom of the Red Sea.

Communications from heaven continued to be made to the

Jewish nation, through their lawgivers, judges, seers, and prophets, at intervals, throughout most of their history as a people; and communications with evil spirits were occasionally effected through those persons who are designated as witches, soothsayers, necromancers, magicians, and other like names. But these latter effected their intercourse at the utmost peril, under the denunciations of the Jewish law. Hence it appears, that, in the course of Jewish history, there is recognized the existence of two very distinct and different kinds of communication between the natural and spiritual worlds, — one allowable and sacred, the other forbidden and profane.

I will here briefly refer to another and distinct mode of communication from heaven to the Jewish nation, which appears to have been, so far as I know, entirely *sui generis*, and to have come, not through the medium of living, human, natural man, but through the mineral kingdom. I refer to the answers made from heaven to questions by means of the Urim and Thummim on the breastplate of judgment, on the breast of the high priest. The consulting of the Lord by means of the Urim and Thummim appears to have been peculiar to the Jewish people: I do not know of any thing like it in heathen history. Historically, it is not well settled how this communication was effected. I believe, however, it is generally agreed that it was by variation in the light in the precious stones, accompanied by a voice, much as it is represented by Swedenborg. The use of the Urim and Thummim seems to have ceased after the use of the Tabernacle had ceased, and the Temple of Solomon had been builded and consecrated. Swedenborg represents that the answers made by Urim and Thummim were made by the variations in the color of the stones; and it is to be noted, he says, "that, when the explendescence appeared, then, at the same time, the response to the subject of inquiry was pronounced in an audible voice; which was done by the angels, to whom it was revealed from the Lord by the explendescence." (See A.C. 9905.) But to return.

In regard to witches, soothsayers, necromancers, and the whole class of such characters, the literal sense of the Word is

full of denunciation against them. The Jewish law was very severe. The punishment of death was inflicted upon them; and whoever practised their arts did so in secret and in the night, with that penalty impending over them. It is not necessary for me here to repeat or refer particularly to passages where these practices are forbidden and denounced: they are quite numerous and plain.

It is to be feared that some, if not many persons, when considering this subject, may fall into one or both of two mistakes: viz., first, that the letter of the Word denouncing these practices is not of universal obligation, but is limited to the Jews; and, second, that the modern practice of intercourse with spirits is so different from those denounced in Scripture, as not to be embraced in the same category.

Now, in regard to the first, it is proper to ask what ground there is to suppose that the letter of the law is not of perpetual and universal obligation. Swedenburg distinctly says, that the verse, "Thou shalt not vivify a witch," or, as it is usually translated, "Thou shalt not suffer a witch to live," is of perpetual obligation. Besides this assurance of Swedenburg, if we regard the nature of the commandment itself, we should, as it seems to me, come to the same conclusion. In the first place, the commandment itself has, in its terms, no limitation of time and space. Whoever, whether Jew or Christian, acknowledges obligation of obedience to the Lawgiver, appears to be bound by the terms of the law.

And, in the second place, there is not apparent any reason why the command should be limited to Jews. We can see no reason in the nature of things why witchcraft and necromancy are not as hurtful in other people as in the Israelites, that they should be prohibited to the latter, and allowed to the former. It is to be presumed by the New Church, or rather it is to be assumed for a certainty, that those practices were prohibited because they were injurious in their nature; and, if injurious to Jews, it follows that they must be, in like manner, injurious to others and to all. We are assured that the old inhabitants of Canaan were destroyed and extirpated on account of practising these abominations; and how can there be any safety in

making the commandment of God of none effect, by limiting its obvious literal application to others, and not extending it to ourselves?

In the third place, there may be danger of evading the force of the obligation of obedience, on the ground that the Jewish dispensation was a peculiar one; that God "gave them statutes that were not good, and judgments whereby they should not live" (Ezek. xx. 15); and that, on account of the hardness of their hearts, some things were permitted to them that are not lawful to Christians, and other things are lawful to Christians that were unlawful to them. The peculiarity of the Jewish law, as compared with that of surrounding nations, lies in the absolute prohibition of all manner of idolatry, agreeably to the first commandment, and of the abominations of other nations, for the practice of which they were utterly rooted out and destroyed. These are supposed to have been upward steps, whereby the Jews were placed in advance of the heathen nations; and it seems to be a contradiction in terms to call such prohibitions permissions.

Again: the statutes which were given them that were not good, and the judgments whereby they should not live, have reference to matters of worship, and particularly to sacrifices and offerings. The Jewish nation inherited a proneness to offer sacrifices in worship, derived as far back, at least, as Abraham. We are informed that it was in the heart of Abraham to sacrifice his son Isaac; and, in order that the act might be a religious one, God commanded him to do it, that there might be in it a principle of obedience. And so in all the sacrifices imposed upon the Israelites by their law. It was foreseen that the people might be restrained from idolatry, and it was therefore prohibited: but it was also foreseen that their proneness to offer sacrifices in worship was too great and deep to be eradicated; and hence they (the sacrifices) were commanded in the most positive and particular manner, in order that a principle of obedience might be implanted in the people. But still, by their law, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). Now, there can surely be no analogy between the statutes *against* witch-

craft, magic, &c., and those *prescribing* sacrifices, &c. If the statute *allowed* the practice of witchcraft, &c., an analogy might possibly be traced between it and that relating to sacrifices ; but, as the reverse is the case, no such analogy can possibly exist. And as, in process of time, another church was established, with a people whose natural principle was less obdurate, and in whom proneness to sacrifices was subdued or eradicated, the commandment respecting sacrifices was abrogated ; but there does not appear to be any ground for inference that the commandment respecting witchcraft and magic was ever abrogated.

[To be continued.]

THE "CHRISTIAN EXAMINER" AND "NEW-CHURCH" THEOLOGY.

UNDER the title of "New-Church" Theology, the March number of the "Christian Examiner" has a notice of the work recently published by Henry James, — "Christianity the Logic of Creation." The writer's estimate of Mr. James is quite as favorable as our own, and indeed more so. The reviewer observes, "This is the essential statement of the book regarding Christ: 'I mean to say that the birth, life, death, and glorification of Christ spiritually imply that infinite love and wisdom constitute the inmost and inseparable life of man, and will ultimately vindicate their creative presence and power by bringing the most degraded and contemned forms of humanity into rapturous, conscious conjunction with them.'" Our readers need not be told that this "essential statement" is directly opposed to the doctrines taught by Swedenborg. It seems akin to a doctrine, which, if we rightly remember, Mr. James has broached in former times, — viz., that the hells are a part of the Grand Man ; a doctrine which confounds good with evil, truth with falsehood, angels with devils. A system with such a falsity for its corner-stone is like a house built upon the sand.

The reviewer observes, "The book accepts throughout and uses the symbolic language of the Swedenborgian theology.

Mr. James's position is of a profound admirer of Swedenborg, who profoundly despises the Swedenborgians. He ranks these with the 'spiritual jugglers' of the present day, of whom he says some sharp and clever things."

We presume, if "the Swedenborgians" had admired Mr. James more, Mr. James would have despised "the Swedenborgians" less. But this is a matter of little importance, compared with the cause of truth, which we think is injured by this class of writers. When they become "admirers of Swedenborg," and catch some glimpses of the truths which he has revealed, and defile them by mixing them up with their own perverted views and vain imaginations, there is danger of their doing much harm. Such persons, from some cause which it is difficult to explain, sometimes appear to have a peculiar spite against those who acknowledge Swedenborg as authorized by the Lord to reveal the doctrines of the New Church, and who regard it as a duty to associate together, that, by united harmonious action, they may the more effectually bring these doctrines into their own lives, and communicate them to others. It is from such "admirers of Swedenborg" that the New Church has more to fear than from its open and avowed enemies; and there is already reason to apprehend that all kinds of heresy, absurdity, and folly will claim a hearing, as being subsidiary to the doctrines taught by him.

The reviewer observes, —

"For Emanuel Swedenborg we have an immense respect, founded chiefly on his skill as engineer, and on two publications, — the *Opera Philosophica et Mineralogica* [*Mineralia*], and the *Œconomia Regni Animalis*. Not that we have read these works; but we believe them, on competent authority, to have been valuable contributions in their day to the sum of human knowledge.

"Toward the close of his life, he occupied himself with seeing and publishing visions. Some of these we have read, and are indebted to for here and there a pregnant hint of spiritual truth. But, on the whole, we doubt if the man who leads that kind of life is the most reliable authority in matters of religion. From all that we know or can venture to guess of the ways of the Most High, we judge that Divine Wisdom reveals itself by quite other methods and instrumentalities.

"With the disciples of the 'New Church,' as they are pleased to call themselves, we desire to stand in friendly relations, as we do

with seekers of truth in all directions. Barring the conceit of packed and portable light, — which they share, we fear, with most sects, — and their eagerness to methodize spirit by framing it in large and small compartments, we know of them only what is kindly and wise, and can pardon their proneness to trace every rill of truth they encounter to the Swedish tank.

"For us, too, the idea of the 'New Church' is a great and precious reality: but whether that church is likely to be bound to the keeping of a sect; whether Swedenborg had any design of founding a sect; and whether his writings and his credit have gained or lost, on the whole, by sectarian associations, — are questions which we cannot at present undertake to decide. — EDITORS."

The writer alludes to the theological writings of Swedenborg as visions. This seems to us hardly ingenuous, when he must have known, if he has read them, that the visions constitute but a comparatively small part, and that they are mainly devoted to a most calm, careful, and systematic explanation of the spiritual sense of the Sacred Scripture. But we are at a loss to see why he should object to visions, if they be only real, and orderly in their character. We certainly have the most abundant testimony in the Bible, that the Divine Wisdom has revealed itself by these "methods and instrumentalities;" and we think that the writer would hardly have ventured on these remarks, if he had not tacitly assumed that the visions of Swedenborg were not real, but imaginary, — an assumption which he does not seem at all qualified to make.

As to "packed light," this is, we think, precisely the charge to which the New Church is not justly liable. If we understand the matter, light is "packed," and thus turned into darkness, when it is cut off from its source by ignoring or denying it, and appropriating it to ourselves. But it is a part of the faith of the New Church, that it is quite as impossible for spiritual light as for natural to exist a moment independently of its fountain. And this leads us to the allusion which is made to the proneness of the New Church to trace every rill of truth to the "Swedish tank." We certainly think that there are many "rills" which now sparkle in the sunshine, and are admired for their beauty and the music of their murmurs, which would at once cease to attract the public admiration, if they were severed from the "Swedish tank." We trust there are

none who are disposed to disparage Swedenborg, lest the fountain from which they draw should be discovered ; though such would sometimes almost appear to be the fact. But the intimation that the New Church is unduly prone to claim that the truths which are now making their way into the world through various channels are derived from Swedenborg, seems to us to be without any just foundation. Indeed, the half has not been told. The members of the New Church have been slow to complain on this subject ; for they have been generally glad to see the light penetrating the various denominations of Christendom, through whatever chinks it could gain admission. At the same time, they have had frequent occasion to regret that it was not acknowledged in its true character ; and have been made sad by seeing truths which in heaven are acknowledged as princes, and before which the angels bow, treated, when they find their way to the earth, like servants, and apparently doing the bidding of the merely natural reason, which says in its heart, "My river is mine own, and I have made it for myself." Yet, even here, they have hoped that they would be useful, if not to those who treat them as servants, at least to the more simple-minded to whom they may be communicated.

A writer in "*Frazer's Magazine*," understood to be the author of the "*Angel in the House*" (Coventry Patmore), excuses the taking of truths from Swedenborg on the ground of the exhaustless character of the mine from which they are drawn ; and others seem to have acted on this principle, though they have not professed it. But, had Mr. Patmore read Swedenborg more carefully, he would have found that the commandment, "Thou shalt not steal," in its highest sense, forbids stealing from the Lord himself, and requires us to acknowledge him as the fountain of all the good affections and true thoughts which we possess, none the less from the fact that the fountain is infinite and exhaustless. And, if we love to acknowledge the Lord as the source of truth, shall we not also love to acknowledge, in his true capacity, one who was his chosen servant, through whose instrumentality this truth has been communicated to the world ?

We trust that we have no desire to forbid any who are cast-

ing out devils in the name of the Lord, because they follow not us. If they are able to cast out devils, far be it from us to place any obstruction in their way. But, so far as truths are separated from their source by ignoring or denying it, their essential vital character is lost. They are no longer living branches of the true vine, but are dead, and, like the fig-tree which was cursed, presently wither away. They become impotent. Their ability to work miracles, to cure spiritual diseases, or to cast out devils, no longer exists. Perhaps they are in the possession of those who have no faith that these works were wrought by the Lord himself. His name is no longer inscribed upon them, and they are no longer clothed with his power.

We hardly know how to understand the last paragraph which we have extracted, unless the editors themselves have been drinking from the "Swedish tank." They recognize "the idea of the 'New Church' as a great and precious reality," but seem to doubt whether Swedenborg intended or expected that this church would exist as a distinct organization from the Old.

The notice of "Christianity the Logic of Creation" is followed by "A Letter from a Student of Swedenborg," under the head of "New-Church Unitarianism." This seems to us to be a somewhat strange and incongruous expression. We think that we understand what is meant by the New Church. Its doctrines, as given by Swedenborg, are very clear and distinct; not easily understood, but, when understood, they cannot well be mistaken. There are three essential doctrines,—the doctrine of the Lord, the doctrine of the Sacred Scripture, and the doctrine of Life; but we are not aware that Unitarianism has any defined and settled doctrine on either of these subjects. With all due respect to our Unitarian friends (and there are many in that denomination with whom we maintain, and hope to continue to maintain, the most friendly relations), we do not well understand what is meant by Unitarianism. An accredited organ of this denomination, in attempting to define it some years ago, proceeded thus: "1st, Unitarians believe that there is one God; 2d, Unitarians believe that Jesus Christ is not that God;" and concluded by adding, "On other points, Unitarians

differ." If we rightly understand what is meant by "New-Church Unitarianism," the second article in the above creed is supposed to be set aside; leaving the first as the only one in which all Unitarians agree, with a field which may be occupied at pleasure, of almost illimitable extent, from the doctrines of the New Church to the verge of infidelity.

The editors say, that, "in further illustration of this argument, we publish, at the writer's request, the following letter from a 'Student of Swedenborg,' for the benefit of those of our readers who may wish to learn the views of a very respectable branch of the Christian church on one of the main points of Christian doctrine." We regret that the New-Church doctrine of the Lord had not been presented to the readers of the "Examiner" in a better way than it seems to us to have been done by the "Student of Swedenborg." The writer, in his endeavors to cast that doctrine in a Unitarian mould, seems to have deprived it of much of its true character; and the "more philosophical presentation" appears to be wanting in its religious aspect, and application to life. We nowhere find in Swedenborg any thing about "a *constant succession* of 'miraculous births,' which are capable of being rationalized;" and such ideas seem to us calculated to confuse the mind, and not to help it in a true understanding of the subject. The New-Church doctrine of the Lord is eminently a practical, living doctrine. The great purpose for which he came into the world was, that he might subjugate the hells, and perform the work of redemption. This work was accomplished by the glorification of the Human; and we can understand this work only by following him in the regeneration. If we wished to teach the doctrine of the Lord, we know of no better way to begin than with the great doctrine of life,—that all evils should be shunned as sins against God. Any one who does this sincerely and faithfully is in the way of opening the door of his mind to Him who stands and knocks; and he cannot long be in doubt as to who it is that enters. But any attempt to reduce the doctrine of the Lord to a merely intellectual, philosophical standard, suited to the comprehension of all, whatever may be their state, must prove a failure.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Jan. 31, 1858.

MY DEAR SIR,—To-day I received a letter from Austria, which proves that there is a great hostility to the works of Swedenborg and all New-Church books. Before I had, for the celebration of the Centenary, reduced the price of my first translations of his works from 1823–36 to one-half, a receiver at Brunn had requested them for a friend; and they were sent to him by the post, but retained at the custom-house, and sent to Vienna, because, as he was told, they are expressly named in their “*Index libror. prohibitorum*” (“List of prohibited books”). Wherefore, as they believed, there is no hope of receiving them; but they will be sent back to me. Nor has he hitherto received back his manuscripts containing Bohemian translations of some of the works.

The same is the case with Russia; at least, some parts of this empire, especially Revel, where the Lutheran clergy show also a great hostility to the works. Also, in Germany, the distortions of our doctrines continue to have their bad influences, supported by the publications of our false friends, and their pretended immediate revelations, which are in contradiction with themselves; as, for instance, some of them condemn us to hell because we have rejected them, whilst others elevate us to heaven because at least we have not yet spoken against them. From the circumstance, however, that of the eight volumes, the price of which was reduced, not one has yet been sold at the lower price, we cannot conclude that there is no desire for them, but must attribute it rather to the great pecuniary distress; although we cannot deny that everywhere there is a great religious indifference, founded in the love of self and of the world. Nevertheless, every year, some copies of the editions and translations are sold, even of such works as have already been translated by Hofaker.

As the reprint of the “True Christian Religion” in Latin has now left the press, I am the more anxious to continue the translations, and hope

to see printed soon the third volume of the German “True Christian Religion.” At section iii. p. 7 of the “*Diarium Spirituale*,” I printed the Lives of the persons mentioned in the “*Diary*,” as well as the “Genealogy of the Family Swedenborg,” without which the “*Diary*” cannot well be understood and appreciated, and which contain a part of the “*Last Judgment*,” appropriate to the Centenary, as there is to be seen a very great contrast between the exteriors of the great majority of these persons as testified in the annals of history, and their interiors as manifested in the other world; whereby we learn, that also in that sense we must follow the divine commandment: “Judge not according to the appearance.”*

As soon as I shall receive the ordered paper, — not yet made, on account of want of water, — I can publish the “*Dictionary of Correspondences*,” of which already a sufficient part for its beginning is prepared for the press, because I have been occupied with it till late in the night. This “*Dictionary of Correspondences*” is with justice so named, because, even of those obscure names of which Swedenborg gave no spiritual signification, I could refer at least to the class to which they belong, and which is explained by him; otherwise, if not complete, it would remain only a biblical index, in which most of the words are also spiritually explained. It is supplying a great want of the church, always felt by me: wherefore I often have been surprised that no such work has been made, as far as it could be made from the works published by himself. We had, it is true, Beyer’s “*Index*,” but it is not complete, and gives not, or seldom, expressly the spiritual signification, and only of words, but not of phrases; in general, only quoting the paragraphs where a word is to be found, which are consulted with a great loss of time; and this loss is much more great if we adjoin that great treasury, the “*Apoc. Explicata*,” which he did not yet know. For, in this voluminous work, often twelve sheets must be examined to find

* These Lives do not give full three sheets; but I expect also a Latin translation of the Swedish parts of the “*Diary*,” which may fill a fourth sheet.

the word or passage explained, if we know that the word in question is to be found there: but more often we know only from the "Index locorum" that the verse, or a part of it, is explained in a certain paragraph; and when we have found this section, which is not so easy, we see that our word is not amongst those which are explained.

These difficulties make it nearly impossible to be put into full possession of the spiritual sense; which, however, should be at hand at every moment when we are reading the Holy Scripture. This now is done by this complete "Dictionary," in which not only every word of the Holy Scripture which has a spiritual sense, but also every principal verse in which it occurs, is spiritually explained, not only with reference to the book and its paragraph, but also to the pages. Wherefore, if a new edition of the "Apoc. Explicata" should be printed, it should give in the margin also the old pages, as often has been done in different editions of the same work. These difficulties are pressing down every possessor of all the theological works of Swedenborg; but how few are in possession of all his works! how few of the Latin "Apoc. Explicata"! And we should always know the Latin words. Now, every one can have an equivalent of them: wherefore this work will be acknowledged soon as indispensable. On the other side, it would contain less than Beyer's "Index" and Nicholson's "Dictionary of Correspondences," because it contains only the spiritual significations, except some historical notices given in the manuscript: whilst Beyer's "Index" and Nicholson's "Dictionary" are also a real index of the words occurring in Swedenborg; which, however, are quite different things, and cannot well be mingled together. A real index of *all* Swedenborg's theological works is also a great want, but must be a peculiar work.

A few weeks ago, I was pleased by receiving a letter from Mr. J. Young Scammon, now residing with his family at Dresden, because his lady was not in very good health.

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAFEL.

EXPLORATION OF AFRICA.

DR. LIVINGSTONE. — Wilmer and Smith's "European Times," Feb. 13, says, "This evening, a dinner is to be given in London to Dr. Livingstone, before he again departs for the scene of his labors in the interior of Africa; and the gathering will be attended by many distinguished persons. The energy of this indefatigable traveller is now meeting its reward. He commences the present journey under circumstances far more favorable than any preceding one, and with the prestige of the British government to strengthen him. The sum of £5,000 has been placed at his disposal for the prosecution of his views. Competent assistants will accompany him; and, with such aid, his new discoveries promise to be more important than those which he has previously achieved. Proceeding to the Cape of Good Hope, he will be conveyed in a government vessel to the mouth of the river Zambesi; and a small steamer will then be put together to enable him to ascend it as far as may be practicable, — three hundred miles, he thinks, from its mouth. In fact, every thing will be done which money and enterprise can effect to enable him to carry out his project for bringing this vast continent into more immediate proximity with Europe. No traveller of our time possesses so many requisites, natural and acquired, for this philanthropic purpose; and his movements will excite continued interest at home. The commercial products from this part of the world, to say nothing of the higher principle involved in reclaiming and civilizing benighted Africa, will justify all possible means now and hereafter for aiding Dr. Livingstone in his hazardous undertaking, — hazardous in a climatic sense, irrespective of all others."

SOCIAL MEETINGS IN BOSTON.

THE Social Meeting, which was announced to be held on April 8, will take place on the evening of the Annual Fast, in order to coincide with the meeting of the Massachusetts Association, which will be held on that day. There will be a performance of sacred music on the occasion.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at \$2 per annum.

This Periodical, — now in the twenty-ninth year of its existence, — to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at \$1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — “Suffer little children to come unto Me” — are a plain intimation, not only of our duty to children, but of their readiness to “come unto Him” when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at \$2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for

the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: “The True Christian Religion;” “Conjugal Love;” “Heaven and Hell.” These plates, together with those of “The Liturgy, or Book of Worship,” have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MASSACHUSETTS ASSOCIATION	Boston, Fast Day, April, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Third Friday in October, 1858.
The PENNSYLVANIA ASSOCIATION	Philadelphia, Easter Monday, 1858.
GENERAL SOCIETY IN OHIO	Bellevue, Friday, Sept. 24, 1858.

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